

Christian Instruction:

DIRECTING TO
A more perfect and saving KNOW-
LEDGE of GOD, in the *Founda-
tion-Principles of True*
RELIGION.

By way of Question and Answer.

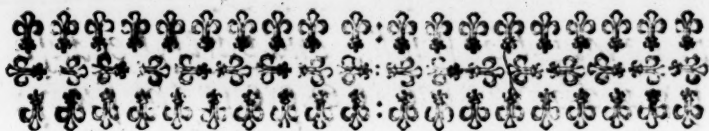
Meet to be seriously considered by all true
Christians, for their help and furtherance
in the great Concerns of *Eternal Life*.

By W. S.

*And this is Life Eternal, that they might know Thee the only
True GOD, and Jesus Christ whom thou hast sent. John*
17. 3.

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TO THE
READER.

Courteous Reader,



Desire thee to take knowledge, that this little following Treatise is not intended only, nor chiefly for young Christians, but especially for such growing Plants, as its to be hoped may be helped thereby, to become so much the sooner ripe and ready for service to the Church of God. The Texts I point to for proof of these Doctrines, I neither repeat nor argue ; partly, because I would not make my Book great, that the

A 2

price

To the Reader.

price might be small; and partly because I would have thee to exercise thy study: but if thou meetest with any knot in the reading of my Book, too hard for thee to untie, if thou please to use my help, I doubt not through the grace of God, but I shall be able to help thee therein.

And for any Brethren that shall read my Book, and upon the best consideration of it, shall in any material point or points, be found contrary to me in Judgment, I should rejoyce to see such a frame of Spirit in them, as to write me the reasons of their dissent: I should comfortably hope this course in some short time would, through the blessing of God, graciously tend to bring us to Unity in the Truth; Thus desiring thee to read seriously the ensuing Discourse, I heartily bid thee farewell, and rest,

Thine in any service for Christ.

W. SELLERS.



Christian Instruction :

*Directing to a more perfect and saving Knowledge of
G O D, in the Foundation-Principles of true Religion.*

Question.



What are we to judge of God ? is there one or more ?

Ans. There is but one God, the Father ; of whom are all things ; *Dent.* 4. 35. & 6. 4.

Qu. How must we understand and judge of him ?

Ans. He is not only the Author of all Beings, but also the Fountain of all Good ; *2 Cor.* 1. 3.

Ephes. 4. 6. *Jam.* 1. 17. And all his Wayes, which contain both his Decrees or Purposes, and his Works, are all like himself, very good ; *Gen.* 1. 31. *Jam.* 1. 13, 17. *Psal.* 33. 4, 5.

Q. But how can it be clearly proved that there is a God beyond doubt ?

A. The Works of God make it evident ; *Rom.* 1. 19, 20. *Psal.* 19. 1. See more of this in my Book, called *A Preservative from Atheism and Error.*

Q. But if God did make all things very good, how came Mankind so very bad ?

A. By breaking the Law and Covenant of God.

Q. Is the Law and Covenant all one ?

A. There is no difference, but only this ; the conditions of curing the breaker of the Law, and blessing the doer of it, exprest *Gal.* 3. 10, 12. annexed or added to the Law, maketh it a Covenant.

Q. What Law do you mean ?

A. The ten Commandments, exprest *Exod.* 20.

Q. How doth it appear that this Law was given from the beginning, and that Man transgress it ?

A. In that it is called the old and first Covenant, *Heb.* 8. 7, &c. as also from *Rom.* 3. 19, 20. in that it stops every mouth, and lays

all

all the World under guilt, and brings them to the knowledge of sin. See more of this in the fore-mentioned Book.

Q. What is the punishment due for the breach of this Covenant?

A. The Curse of God; *Gal. 3. 10. Dent. 27. 26.*

Q. Did the Curse fall upon Mankind immediately upon the first sin?

A. Yea, in part it did, *Gen. 3. 17, 18, 19. Rom. 5. 12, &c.* yet not in full measure, to the utter ruin of the World, as in God's just severity it might have done.

Q. How came the World to have any mercy and patience extended to it?

A. The Lord did graciously pre-ordain a Mediator to stand between Himself and Man, who did undertake to die for Man, and so stay the Curse from falling upon him, to his immediate and utter ruin; *1 Tim. 2. 5. Rev. 13. 8. Psal. 75. 3.*

Q. Do you judge Adams eating the forbidden fruit was a sin against the ten Commandments, seeing it is judged by some that they were not given till they were made known at Sinai?

A. It is evident he sinned against that Law, breaking the first, fifth, sixth, eighth, ninth, tenth, in the very letter of them. And that his sin was against this Covenant is further manifest, thus: Till the first Covenant was faulty, there should no place have been sought for the second, *Heb. 8. 7.* For the Law is not faulty in it self, *Rom. 7. 12, 13.* but its only fault was, it would not save, nor any way help us when once it was broken, *Rom. 7. 10. & 8. 3, 4.* Now the breach of this Law leaving us helpless; for it could give no life, when once life was forfeited, *Gal. 3. 21.* therefore all life and mercy since the Fall must come by Christ upon a New-Covenant-account, no other way being left now to attain it. But further; this is clear from this consideration, That by the deeds of the Law can no flesh be justified, *Rom. 3. 20, 28.* and yet Justification *Abel* obtained upon a New-Covenant-account at that day: for he was justified by Faith, *Heb. 11. 4.* and Faith hath no relation to the Law, *Gal. 3. 10, 11, 12.* but they that are made just by Faith, it is by Grace, through Redemption-mercy, *Rom. 3. 21,* quite through to the end of the 5th chapter; all Grace, Light and Mercy whatsoever flowing now to the World through him, ever since the Fall; *Joh. 14. 13, 14. 1 Pet. 3. 18, 19, 20. Gen. 6. 3.*

Q. If this Law of the ten Commands were given at the beginning, wherefore

wherefore then was it given at Sinai again ?

A. First, That the World might the better discern their sinfulness, *Rom.* 5. 20. and 7. 7, 8, 9, 10, 11, 12, 13, 14. Secondly, That the rich grace extended by Jesus Christ, might be the better seen and esteemed, and thankfully embraced, *Rom.* 5. 20, 21. *1 Cor.* 15. 56, 57, 58.

Q. *Is then the whole World bound to keep this Law ?*

A. Yea ; as appears, *Mat.* 5. 17, 18, 19, 20. *Rom.* 3. 9, to 21. *Jam.* 2. 8, 9, 10, 11, 12.

Q. *Wherefore doth James call this Law, the Royal Law ?*

A. Because this Law is Kingly or Supream ; the other Laws of God being inferiour to it in dignity ; which, as hand-maids, are given to serve this Law, since sin came into the world ; which, but for the sake of, had been altogether useless. For, what place could there be for the Law of Shadows, but to represent a Saviour to come, to redeem us from the Curse of that Supream Law : neither could there be need or use of the Law of Judgments to punish evil doers, if the Law of the ten Commandments had not been broken.

Q. *Doth it appear that Man was created very good ?*

A. Yea ; as appears, *Gen.* 1. 31. and 2. 1. *Eccles.* 7. 29.

Q. *How bad doth Man appear to be now, since the Fall ?*

A. So exceeding sinful, that he of himself, if left to himself, would do no good, *2 Cor.* 3. 5. *Phil.* 2. 13. *John* 15. 5. nor spare no evil, but commit all iniquity with greediness, *Psal.* 14. 2, 3, 4. *Rom.* 3. 9. to 20. Sin having its rise or spring in the nature or heart of man, *Mat.* 15. 19. *Job* 14. 4. and 15. 14, 16.

Q. *If all men be by Nature, and of themselves thus vile, how comes it to pass that many who are not born again, are yet preserved from that high degree of abomination, that according to some of those fore-named Texts, the heart of man is let out unto ?*

A. Men may and are kept from much evil, and carried forth to much good, by the liberal distribution of common grace, and sometimes by restraining grace.

Q. *What call you restraining grace ?*

A. That is thus to be understood ; When God ordereth Providences so, that persons are prevented and kept by his over-ruling hand from the evils that other-ways they would do. You have an

Instance in the preservation of *David* from *Saul*, when the *Philistines* Army took off *Saul* by a strong hand from pursuing *David's* life. And many discreet Parents by their good government, and watchful eye over Children, preserve them from many evils that otherwise they would run into. These and other like Providences, by which sin is prevented, I call restraining grace.

Q. What call you common grace ?

A. That gracious work of the Spirit, by which the generality of men are ordinarily followed and striven with, *Gen. 6. 3.* which although it may not prevail with multitudes to convert them, yet may it carry them far into a reformation of life, and usefulness to others : The Scripture is full of Instances ; *Joash, Amaziah, Uzziah, Saul, Herod* himself, with multitudes more. Yea, many may go farre, not in Profession only, but so high in the Practice of Godliness, as to Prophesie and cast out Devils in Christs Name, who never were thorowly converted, yet take themselves for Converts ; but will at last be disappointed ; *Mat. 7. 22, 23.*

Q. What proof is there that the Scriptures of the Old and New Testaments, commonly received to be of Divine Authority, are so indeed ?

A. It is certainly a tried word, *Psal. 12. 6.* and he that will faithfully obey it, shall have sufficient proof of it in so doing ; according to *John 7. 16, 17.* See a fuller proof in the forementioned Book.

Q. Of what use are the holy Scriptures to us ?

A. They are of such excellent use to us in so many respects, that it is not easie to name ; but in general thus. They are the only safe Rule of Faith and Life, without any Tradition whatsoever ; giving safe direction, and such comfort to the observers of them, *2 Tim. 3. 15, 16, 17. Mat. 15. 9. Deut. 5. 32, 33. and 12. 30, 31, 32.*

Q. Seeing man-kind do receive great benefit by the Mediator, let us understand something of his worth by the Scriptures ?

A. This Mediator of the New Covenant in the man Christ Jesus, *1 Tim. 2. 5.* who for the excellency of his person, even as he is Man, is the only choice piece in all the workmanship of God ; and in respect of his Spirit or inward Man, the first of all the Creation, *Heb. 1. 3, 4. Col. 1. 15, 16, 17.* which lived in glory with
God

God the Father, before any other of his Works had a being ; *Prov.* 8, 22 to 30. *John* 17. 5. and was sent from Heaven to take upon him our nature, *Heb.* 2. 14, 16, 17. and in respect of his body, flesh, or outward man, he was begotten, conceived, and brought forth between the most high and omnipotent Spirit and a Virgin, without all spot or stain of sin ; *Luke* 1. 35. *Isa.* 7. 14. *1 Pet.* 1. 19.

Q. Think you he was no more but a creature, although the most excellent of the Creation ?

A. I believe if he had been but a meer creature, the work he came for, would have been too hard for him. But he was possessed, filled, or anointed with the fulness of the Godhead, according to the Scriptures, *Psal.* 45. 7. *Col.* 2. 3, 9. *1 Tim.* 3. 16. See the excellency of his Person, set forth and argued more at large in my Book called, *Means to prevent perishing.*

Q. Wherefore was it necessary for this most excellent Spirit of Christ to receive a truly humane body of flesh ?

A. That he might die, according to the Scriptures, *Isa.* 53. 7, 8, 9. *Dan.* 9. 26.

Q. What did his Death effect for us ?

A. Our Redemption is effected thereby ; *Rev.* 5. 9. *Gal.* 3. 13.

Q. What sort of men are redeemed ?

A. All Mankind without exception of any.

Q. Are all effectually redeemed, Believers and unbelievers, alike, without any difference ?

A. Yea ; believing makes not a man to be ever the more redeemed ; nor unbelief makes him not to be the less redeemed : for that is wrought out by Jesus Christ for all ; it dependeth upon the price of his Blood alone whether men believe or not.

Q. Had you not need to prove this point clearly, seeing many learned men deny it ; As also, because it is the great Wheel upon which all the curious parts and branches of the Gospel turn ?

A. I will therefore lay down these fourteen Reasons to prove it.

1. The Scripture in so many plain positive words asserteth it ; *John* 3. 16, 17. & 12. 47. *2 Cor.* 5. 14. *1 Tim.* 2. 4, 5, 6. *Heb.* 2. 9. *1 Joh.* 2. 2.

2. There is not one Text in the whole Scripture that saith he died for no more but Believers, or Elect persons, Sheep, or the like. Neither can any Text be pressed to serve in that warfare, but what may

well be discharged of that Service, and yet have a very clear and holy Interpretation allowed it, every way according with Godliness.

3. The Scriptures sometimes character or describe the Redeemed by such names and titles as do not at all agree to Chosen-ones, or Saints, distinct from the ungodly world; but they bear these names, *Sinners, Ungodly, Enemies, Unjust*, Rom. 5. 6, 8, 10. 1 Pet. 3. 18. and in those Texts mentioned in my first Reason, they are called *all men*, and *every man*, and *the world*, and *the whole world*. Now these can be no meet titles for, or descriptions of Redeemed-ones, if the Elect distinct from the Reprobates were redeemed only.

4. The work of the Ministry is the unworthiest service that any man can undertake, if all men be not redeemed: for whoever will preach the Gospel, must offer Salvation to Sinners in Christs Name, and upon the account of his Death call them to Repentance, and press them to believing and an holy Conversation; exhorting them, and if cause be, reproving them with all Authority, *Tit. 2.* the whole Chapter. But this can no man do to the satisfaction of his own conscience, that doth not believe that they are redeemed, that he thus exhorteth and reproveth: for if his heart secretly tell him, These Sinners, how obstinate soever they seem to be, can no way help it, nor possibly be better, if they be not redeemed, as for ought I know they be not; and if not, then have they more need of pity than reproof; and if they meet with such as have wit enough to do it, will soon tell them so, and say, How know you that I am redeemed? and if not, which way is it possible for me to be better? is there any grace or strength but what is in Christ? And if I have no share in his Blood, I can never mend. Your preaching, nor my hearing, without Christs Blood, can never change my heart. This Objection can never be answered or removed. But the only way both to resolve doubts, and convince men of their evil ways, is, to prove that Christ died for all without exception.

5. The Gospel, express in the holy Scriptures, is in it self a truth, whoever doth or doth not believe it. Now the Gospel likewise is to be preached unto all, considered as men, and as sinners, without exception, *Mark 16. 15. Col. 1. 23, 28. 1 Cor. 15. 3.* And the Gospel, allowed of God to be preached to the world, is good tydings,
great

great joy to all people, peace and good things, *Luke 2. 10. Rom. 10. 15.* But nothing of all this Gospel-grace can have sincerity and truth in it, with respect to any of those men for whom Christ died not.

6. The Scriptures declare, that of them Christ hath bought, some will perish, *2 Per. 2. 1.* and if so, there is no reason to think that any are left without Redemption.

7. The Scripture chargeth the guilt of sin upon the world for their unbelief, and makes it the true cause of their condemnation, *John 16. 9. 2 Thes. 2. 10, 11, 12.* A charge never to be made good, but upon the account that they are Redeemed; for without it they cannot be under the New Covenant, nor the duties of it, which requireth faith in the Lord Jesus, but must needs still remain under the Old Covenant, which requireth not that duty at any mans hand, neither condemneth any man for the want of Faith in him.

8. The holy Scriptures manifest that Christ hath obtained by his death, Lordship and Dominion over all men, and right of receiving honour from all men, and power of Judging them for disobedience to his Gospel. *2 Thes. 1. 8. Rom. 14. 9.* Now to have a just Title and Authority over the men by means of his death, that he never died for, is in all reason an utter impossibility.

9. The Scriptures are most expresse in this Doctrine, that God is no respecter of persons, *2 Chron. 19. 7. Acts 10. 34.* and yet doth he require faith, repentance and obedience at all mens hands, and yet without Christ all duties are impossible, *John 15. 5.* and also unprofitable, *Heb. 9. 22, 23.* and therefore if Christ have not died for all men, God must needs be of all others the greatest respecter of persons, which he so earnestly professeth against in himself, and condemne him others, *2 Chron. 19. 6, 7. Deut. 1. 17.*

10. Unless Christ hath died for all men, and by his blood opened a door for the renewing and saving of them, it is impossible for a multitude of Texts to have any manner of truth in them at all; namely such as do testifie his Love to all, his Word and Oath that he would have men repent, and believe, and be saved, and not die, nor perish; he saith he hath no pleasure in it, no not in the death of the wicked, no not of him that doth die; saying, *Why will you die?* telling men they destroy themselves, and put away eternal life, and turn the grace of God into wantonness, tread upon Christ

and his blood, and that he would have gathered them, and they would not; and oh that thou hadst known; with many bowell-like expressions not to be numbred. See some of them, *Psal.* 145. 9. *Ezek.* 18. 31, 32. and 33. 11. *Hos.* 13. 9. 2 *Pet.* 3. 9. 1 *Tim.* 2. 4, 5, 6, 7. *Acts* 13. 46. *Jude* 4. *Heb.* 10. 29. *Psal.* 81. 11, 12, 13. *Mat.* 23. 37. and many more speak the same language. But it is impossible for them to have either truth or savour in them, if Christ have not died for all men: for there is no means whatsoever that God doth use, or that man can use, that can do him any good, to work him to repentance or believing, that Christ did not die for, or that will save him if he could do both.

11. Both the Scripture and works of God declare him to be gracious in himself, and in his nature and disposition enclined to mercy, *Exod.* 34. 6. *Jonah* 4. 2. *Psal.* 19. 1. *Psal.* 86. 15. with much more if need were. But now, if the world generally perish for want of Redemption, except that little remnant of chosen ones, it is altogether impossible that he can be according to this description, *Gracious*. But, whereas *James* 2. 13. saith, *Mercy rejoiceth against Judgment*; it would have been much more proper to have said, *Judgment rejoiceth against Mercy*; for nothing is more evident than this, that God saveth no man but upon such terms as do most abundantly maintain the honour of his Justice; and if in condemning men he have not the same respect to the honour of his Mercy, which cannot be without Redemption, how is it possible that his Mercy should be commensurable to his Severity, much less can it rejoice against it; therefore it is evident all are Redeemed.

12. Seeing it is plain, 1 *Cor.* 15. 21, 22. that by virtue of Christs coming all men rise from the dead, he certainly hath redeemed them, or else he came purposely to bring upon them that eternal misery which without him could never have befallen them. Therefore they that deny Universal Redemption, render Christ more a Destroyer of mankind than a Saviour of them, contrary to the Scriptures, *Luke* 9. 56. *John* 12. 47.

13. The innocency and profitableness of this Doctrine speaks for the truth of it; for as it agrees with the Attributes of God in general; so it doth not degrade him of his power, but it tendeth to shew that he will not use it unwisely nor cruelly: and as it tendeth

eth to encourage Faith, and so Godliness in all, so it no way minisheth any occasion or temptation to sin; but rather it tells men that if they go on to sin and perish, it is their own fault altogether.

14. The contrary Doctrine manifestly tends to work doubts in mens minds, whether they be Redeemed or no; and so reckoneth their Faith, and so their Godliness the fruit of Faith.

Q. Hath not Christ by Redemption purchased eternal life for all the Redeemed?

A. Yea; in such a sence as God gave *David Sauls* House, and his Wives, for if he had liked to have had them, nothing stood in the way to hinder him, but in no other sence; for Redemption is not Salvation, although it be a sufficient means to effect it, yet doth it not put any man into an absolute right thereof, but a man without any dishonour to the work of Redemption may miss thereof.

Q. What is Redemption then, and how may it be understood?

A. It is an absolute purchasing of us by the price of his own blood, from under the curse of the Law, *Gal. 3. 13.* to himself; as appears from the seventh and eighth Reasons going before; and so hath brought us under the New Covenant, *Heb. 10. 19, 20, 29.* which is established upon better Promises, *Heb. 8. 6.* than the Old was.

Q. What are the terms, conditions or promises pertaining to the Old Covenant?

A. These for substance are all the terms of that first Covenant, *The man that doth these things shall live by them: And, Cursed is he that doth them not, Rom. 10. 5. Gal. 3. 10, 12.*

Q. What are the promises or terms of the New Covenant?

A. First in brief, these are the New Covenant terms; *He that believes, shall be saved: and he that believeth not, shall be condemned.* But secondly, The whole revelation of the Lords divine pleasure, exprest in the Promises and Threatnings of the Scriptures, are the New Covenant Terms; those only excepted that before were named, appertaining to the First Covenant.

Q. But what is the New Covenant it self, or how may it be understood?

A. Christ himself is said to be given as the Covenant, *Isa. 42. 6. and 49. 8.* Secondly, the Blood of Christ is called, *the Covenant,*

or Testament, *Mat. 26. 28. Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25.* Thirdly, Teaching mercy, pardoning mercy, and renewing mercy, are called the Covenant, *Jer. 31. 33, 34. Heb. 8. 10, 11, 12.* From all which this is evident, That the New Covenant is Free Grace, not only tendred, but extended by the Father through the blood of the Son to all men, sufficient to enable them to believe acceptably; and they that believe, have eternal life given them, and all that tends to fit them for that blessed inheritance, while the obstinate unbelievers for their disobedience to the Gospel of Grace perish.

Q. Is Faith of necessity to this New Covenant benefit?

A. Yea; in all come up to years of discretion, and capable to attain it; as appears, *Heb. 11. 6, 7. Gal. 3. 22, 26. John 3. 15, 16, 18, 36.*

Q. Have Children no Faith, suppose you?

A. We have no reason to believe they have, or can have any, seeing Faith comes by hearing, *Rom. 10. 14, 17.* and there can be no reason to believe, that Faith can possibly be raised in the soul without hearing, or means equivalent to hearing, sufficient to enlighten the understanding in the knowledge of the Truth.

Q. Do you believe Children are saved although they have no Faith, seeing the Lord will not save persons of understanding without it?

A. Yea; First, because Christ tells us, that *Of such is the Kingdom of Heaven, Mat. 19. 13, 14. Luke 18. 15, 16, 17.* Secondly, They being redeemed, and so delivered from all danger of eternal ruine, upon the Old Covenant account; It is no way likely that the New Covenant, which is better and more merciful, will ever condemn such as never live to disobey it; also the Scripture plainly manifesteth that the second Adam brought a Cure every way proportionable to the Disease the first Adam brought upon the world, *Rom. 5. 12, &c.* and that the grace is much more abundant that comes by him: which being true, there is no place for a doubt concerning the estate of Infants, but that it is well with them, seeing they have no more disease but what hath originally befallen them, if Children have no Faith.

Q. What then is a visible Church of Christ, or how may it be discerned from other Assemblies?

A. The visible Church of Christ, is an Assembly of faithful Persons, Saints by calling at least.

Q. Who

Q. Who are Saints by calling ?

A. Those that are won by the Gospel to believe, and voluntarily give up themselves to the profession and practice of Religion and Godliness, *Ephes. 1. 1. Phil. 1. 1, 5, 6, 7. Col. 1. 2, 4, 5, 6, 7, 8.*

Q. What Ordinances hath Christ appointed in his Church visible ?

A. Prayer, Preaching, Baptism, Laying on of Hands, the Lords Supper, with all Duties of Love in general, and when necessary requireth, Excommunication also, *1 Tim. 2. 1. Acts 12. 5. 2 Tim. 4. 1, 2. Mat. 28. 19, 20. 1 Cor. 11. 20. Heb. 13. 16. 2 Cor. 9. 6, 7. 1 Cor. 5. John 13. 14, 15. Mat. 18. 15, 16, 17. 18.*

Q. At what age ought persons to be Baptized, and received into Church-Communion ?

A. The Scriptures have not express any age, but the time when persons do indeed repent, and with all the heart believe the Gospel, *Acts 8. 36, 37, 38. Mark 16. 15, 16. Acts 2. 38, 41, 42.* and so saith the Common-Prayer-Book also in its Catechisme, and that according to truth.

Q. Be those that are Baptized, and so Members of the visible Church, Heirs of Salvation ?

A. Yea ; if they do, as they profess, in truth believe, *John 3. 15. & 16. 36.*

Q. What is true Faith, let us understand and know it, seeing it is so necessary to Salvation ?

A. True Faith believes unfainedly all that God saith, how unlikely soever it appears to sense, *Gen. 15. 6. Gal. 3. 6, 7, 9. Luke 1. 45.*

Q. What is the nature of true Faith, or how may it be known when it is savingly wrought in the heart ?

A. It will work men to a suitable obedience, and deliver them from the love and service of sin ; and therefore if any do live in the service of known sin, they cannot be in the Faith, nor yet the Servants of Christ, *John 8. 34, 39. 1 John 3. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Acts 15. 9.*

Q. Will not that Faith then justify men, which is without good works ?

A. No, it cannot, because it is fruitless and dead, *Jam. 2. 14, &c.*

Q. Are -

Q. Are we justified by Faith, or by VVorks, or by both together ?

A. Nay ; we are justified by Faith without Works, Rom. 3. 20 ; 27, 28. and 4. 2, 3, 4, 5, 6. For however the Faith that is without Works will not justify, yet the Works themselves add nothing toward our justification.

Q. VVherefore then are good VVorks of necessity ?

A. They are not at all of necessity to justify us, nevertheless if we be without them, our Faith is not true nor living, no more than he can be a living man that hath no breath in his nostrils.

Q. But are VVorks of no use but only to prove our Faith true and of a living nature ?

A. Yes ; we may and must work diligently, as well as believe in order to the attainment of our Sanctification, which is as necessary to Salvation as Justification is ; and Holiness is not gotten without diligent working, John 3. 3, 4. Heb. 12. 14. 2 Pet. 3. 14. Heb. 6. 11, 12.

Q. VVherefore must we work in order to our growth in Holiness, and not in order to our Justification ?

A. In the one works profit not, but contrarily tend to rob the Lord of the honour of his grace, who forgiveth freely iniquity, Rom. 4. 2, 3, 4, 5, 6, 7, 8. but in the other works are profitable for the attaining of holiness, as was shewed before ; and they are profitable to men, and honourable to God, Tit. 3. 8, 14. Mat. 5. 16. Heb. 12. 14.

Q. But then wherefore must we believe in order to Sanctification, seeing it will not prevent working ?

A. All Works are altogether vain without grace and blessing from God, which must be fetched by Faith from him through Christ, that we may be kept humble in working, and withall thankful for what we obtain through believing.

Q. How ought we to exercise our Faith, that we may become Saints ? or are we adopted without it ?

A. No, not without it, John 1. 12. Gal. 3. 26. Heb. 11. 6. but thus ought we to exercise our Faith. First, consider the Might, Grace, Wisdom and Faithfulness of God ; and hence conclude that you may well believe his words be all true. Secondly, consider the clearness of the Gospel held forth to sinners, lost and helpless in themselves, yet may scarcely rest upon the grace of God in Christ, for

for grace to change the heart and life, according to the promises made to such in the Gospel, *Isa.* 45. 22. *John* 3. 14, 15, 16, 17. *Heb.* 7. 25. with many like gracious promises in the Scripture ; and through the beholding the glory of the Lord in his Gospel, thou shalt not only be adopted, but also changed by the Spirit of the Lord, *2 Cor.* 3. 18.

Q. When a person is a Child of God by Faith, is there any thing more for him to do in order to his enjoying eternal happiness ?

A. Yea ; it is his duty, and that in order to his safety, to live by Faith, *Hab.* 2. 4. *Heb.* 10. 38.

Q. Is there eminent danger of a Believers falling away ?

A. There is danger, if a man be careless and decline ; but no such eminent danger, but that he who is in the Faith, may very possibly and well continue therein, *John* 15. 9, 10. *Acts* 13. 43. *1 Tim.* 4. 16.

Q. How comes it to pass that any do or may fall away ? Doth the Lord leave them to temptation and danger, or comes it to pass through some wilful disobedience of their own ?

A. Their own ungodly turning aside must needs be the alone cause thereof ; for the Lord on his part never fails to do all that is meet for him to do, or that can honourably be done by him, to preserve them from falling, *1 Thess.* 5. 23, 24. *1 Cor.* 1. 8, 9.

Q. Do you think then that the Lord doth not save some men by an omnipotent arm ? seeing, *1 Pet.* 1. 5. saith, That they are kept by the power of God to salvation ?

A. Compare that Text with *Rom.* 1. 16. and you may see he means no more, but the Gospel faithfully believed is Gods power to save men ; and he that so continueth is safe enough, *1 Cor.* 15. 1, 2.

Q. But if men do fall from the Faith, may they not be recovered again to repentance ?

A. Yea doubtless, if they fall not into the blasphemy of the holy Spirit, they may ; *1 Tim.* 1. 20. *1 Kings* 15. 5. but it is a very dangerous sinful estate, and a recovery out of it harder than the first conversion, *Prov.* 14. 14.

Q. But how doth it appear, that any that do in truth believe with such a Faith, as, if they had continued in, would have saved them, may finally fall away and perish ?

A. It appeareth plainly from the expresse testimony of the holy Scripture, *Ezek. 18. 24, 26, and 33. 12, 13, 18. John 15. 6. 1 Tim. 5. 11, 12.*

Q. *Do you think that all that fall away are such as once truly believed, and should have been saved, if they had continued in their profession?*

A. No by no means; for when men do fall off from the profession of Godliness, especially in great numbers, it is like they were never found, *John 6. 60, 66. 1 John 2. 19.* For, I believe it is not easie nor ordinary for a true Believer to come to fall from the Faith, especially so low as from the profession of it; but contrarily many that are not found, may stand in their profession to the last, *Mat. 7. 22, 23.*

Q. *But is it not possible for a true Believer to secure both himself and his fears from the danger of falling away?*

A. Yea, very well; God affords rich supplies of grace for that end, and he that takes the direction the Scripture giveth, shall be sure he shall never fall from the Faith, *2 Pet. 1. 5, 6, 7, 8, 9, 10, 11. and 3. 17, 18.* and he that persevereth in the Faith to the end, shall never miss of eternal Life, *John 5. 24. Coloss. 1. 22, 23.*

Q. *How comes a People to be a Church, or what Ministry is necessary to put them in Order, and make them meet to partake of Ordinances?*

A. Christ and his holy Spirit, by the infallible Ministry of his Apostles and Prophets, *Ephes. 2. 19, 20, 21, 22.*

Q. *You speak as if men might put themselves into a Church Order and Fellowship, do you think they may or can do it warrantably?*

A. No; I know it is impossible for men to make themselves acceptable or a holy Church, neither do men go about it of themselves when they are directed by the holy Scriptures in this work; but they are without doubt upon the Apostles and Prophets truly built, and Christ is the true corner-stone of the Building, and the holy Spirit the Builder: But if any men should come and say, they are Apostles, and should also work Miracles, yet ought we not to leave the holy Scriptures one hairs breadth to follow them; the true Foundation is laid already, and no man can lay any other, *1 Cor. 3. 11.* and we have Christ and his Apostles indeed in the New Testament, *Ephes. 2. 20, 21, 22.* and *Moses* and the Prophets in the

Old,

Old, *Luke* 16. 29, 31. all which are a full and perfect guide to every good work, *2 Tim.* 3. 16, 17.

Q. Hath not Christ appointed a continuing Ministry to feed and govern the Church ?

A. Yea ; we are instructed what their work or office and their qualifications must be, 1 Tim. 3. Tit. 1. 6, 7, 8, 9.

Q. But how shall men come by a power orderly to make or to be made Ministers now since the apostacy, seeing there is not a succession of that true Ministry to ordain as Christ left ?

*A. First, it is Christ and not men that makes Ministers ; if we had now the Churches the Apostles planted, and the Bishops they ordained, they could give him no lawful power to minister the Gospel that Christ hath not fitted for that work by his Spirit ; neither see I any reason to doubt of the lawfulness of his exercise of a Ministry that Christ hath fitted for that work : Gifts to men for the Ministry, and gifts of Ministers to the Church, are both from him, *Ephs.* 4. 7, 8, 11, 12. therefore his Ministers and his Churches must take heed to his Word, which is a safe and sure guide to them in all cases. It is beyond doubt that Churches may, and ought to elect or choose their Ministers, *Acts* 6. which plainly sheweth that they are competent Judges of their fitness for the service they are to undertake ; and as for laying on of the hands of the Presbytery, I can see no more but these two ends of it ; One to seek the Lords blessing and further assistance of the Spirit upon their Ministry, another end to manifest their approbation of what Christ hath done in fitting of them for that work ; and what they do, seems to me to be done as Servants for the Church, and not by virtue of any power or authority that is placed in any Officer or company of Ministers whatsoever, to give him lawful power to Officiate as a Minister of Christ, that otherwise wanted a lawful authority so to do. My Reasons are,*

First, I find hands laid on them that neither wanted an Office, nor a sufficient Call to the exercise of it, upon their setting forth from the Church to preach the Gospel abroad in the world, Acts, 12. 3.

Secondly, I find that who so hath gifts to Preach, may lawfully use them, 1 Per. 4. 10, 11. and yet this seems to be the greatest work of an Apostle of Christ. Compare 1 Cor. 1. 14, 17. with 9.

16, 17. And I can find no warrant for Churches or Ministers to commit a Pastoral charge to any man, but such an one as is a known, apt, and able Preacher, *1 Tim. 3. 2. Tit. 1. 9.* which cannot well be, except he be frequently found in the work of Preaching; and therefore my judgement is, that the work of the Ministry is not bound to a Minister, although a Minister be bound to his work, *Acts 20. 28.*

Q. You said a little before, that Baptism belonged to such as believe and repent : Let us understand what that Ordinance is, and wherein it will profit us ?

A. It is a Burial in Water, in the Name of the Father, Son, & Holy Spirit ; to signify Death, Burial, and Resurrection, that as Christ died for us and rose from the Grave, so we that believe shall rise by means of his Death to inherit eternal life, and shall receive grace through his Death to kill sin, and quicken us to walk in newness of life, *1 Cor. 15. 29. Rom. 6. 3, 4.*

Q. Since you say Believers shall rise to inherit eternal Life, shall no others rise from the grave again ?

A. Yea ; although all shall not rise to glory, yet Christ having Redeemed them from the Curse of the Law, it is impossible the Grave can detain them for ever ; but first or last both good and bad shall rise again, *John 5. 28, 29. 1 Cor. 15. 21, 22.*

Q. Do not all the dead, good and bad, rise at once ?

A. No; the faithful rise to enjoy a glorious Kingdom with Christ a thousand years, before the wicked world shall rise again, *1 Thes. 4. 16. Rev. 20. 3, 4, 5, 6.* yet shall they at last rise to receive the sentence of condemnation, *Dan. 12. 2. John 5. 29.*

Q. What think you of the Spirit or Inward-man ? Doth that more excellent part die with the Body, or what state is it in till the Resurrection ?

A. What its enjoyments are, or in what place or places their Spirits remain, I shall not say ; and I would no man would say more in the case than he can clearly prove, to raise fruitless contention ; but this much is clear, That the Spirits of men do live when the Body is dead, and are capable of enjoying more communion with Christ than while they remained in the Body, *2 Cor. 5. 6, 8, 9. and 12. 2, 3, 4. Phil. 1. 21, 22, 23, 24. Mat. 10. 28. Luke 9. 30, 31.* and what I have seen urged to the contrary, wants strength and clearness ;

nels; but Controversie becomes not a Catechism.

Q. Is the Spirit taken out of the Body to the estate it shall for ever remain in, as some think, and the Body never rise out of the dust again?

A. Although the fore-named Texts be full of authority, to prove, that that very Body that dies, and is laid in the dust, shall rise again; yet I for a further proof commend to consideration 1 Cor. 15. Job 19. 25, 26, 27. These places can admit of no other Interpretation.

Q. Will you speak to the Ordinance of Laying on of Hands, in what cases it is appointed?

A. It seems to me to be appointed in several cases: First, for the blessing of the Lord on Church Members for the gifts and increase of the Spirit, that they may grow useful in and to the Body, the Church, Acts 8. 15, 16, 17, 18, 19, 20. and 19. 2, 6, 7. 1 Cor. 12. 14. and 1. 12. And being reckoned among the Principles, Heb. 6. 1, 2. I cannot see but Principles of Religion must belong to all that are Religious.

Q. But those Texts in the Acts speak of the gift of Tongues given by this Ordinance; Is it to be practised for that end?

A. Hands are to be laid on for what Gifts it pleaseth the Holy Spirit to give, 1 Cor. 12. 11. for however it pleased the Lord to give those gifts that were more than ordinary, in the use of it sometime in that day, yet it seems to be more the design of the Lord, for the advancement of the Gospel in that day, than the end of that Institution; and the Gift might exceed the expectation of the Administrator, or the Receiver, its like, if we consider 2 Tim. 1. 6, 7. 1 Cor. 12. and 14. Chapters. It can no more be proved that it was appointed for such an end, than it can be proved that Preaching the Gospel was appointed for that end; yet it pleased the Lord to appear as far in the one of those Ordinances, as in the other of them, in that day, Acts 10. 46. But if there be any ground to expect those gifts that are more than ordinary in the use of any means or duties incumbent upon us, it may rather be expected from Believing, Repentance or Baptism, than from Laying on of Hands, Mark 16. 17, 18. Acts 2. 38.

Q. In what other cases is this Ordinance appointed?

A. In the setting apart Church Officers to their Ministry, for the further assistance of the Holy Spirit, to supply them with help for the dis-

discharge of their great work, *Acts* 6. 6. *1 Tim.* 4. 14. as likewise for healing the sick, *Mark* 16. 18. *Acts* 28. 8, 9.

Q. But is it not appointed for Children likewise, that they may receive a blessing from Christ?

A. I cannot say there is any appointment by way of command for it to them, if our Lords example, *Mat.* 19. 13, 14, 15. *Mark* 10. 13, 14, 15, 16. be not a sufficient warrant to his Ministers to bless in his Name, as his Ministers of old did, *Deut.* 10. 8. *Numb.* 6. 23, to 27. There is no other warrant that I know of; I shall therefore leave it to consideration.

Q. But is there not an Ordinance of Anointing appointed for the sick Members of the Church?

A. Yea; and the manner directed, and precious Promises annexed to the upright and faithful performance of that duty, *Jam.* 5. 14, 15, 16.

Q. What is the right manner of receiving the Lords Supper?

A. The worst of men do acknowledge that the persons receiving must be qualified with Faith and Repentance, thankfulness to God, and charity to men; I need not prove that: Let not such men as confess that, rise up in judgement against us: But what I shall say, is to the time, which is plainly signified to be at night, after our own supper is lovingly eaten together; and therefore are they reprehended, that ate their own supper before their poor brethren came to eat with them, *1 Cor.* 11. 21, 22, 23, 24, 25. and are commanded for after-times not to do so, but to tarry one for another, *vers.* 33. there is no warrant from Christ or his Apostles for any other season; but it is easie for good men to learn of the *Philistines* to carry the Ark upon a Cart.

Q. You seem to speak as if nothing might be done, neither for matter nor manner, but according to direction from the Lord.

A. It is true, it is my Faith; we are not wise enough to guide our selves, nor any men by humane wisdom fit to guide us, and therefore we must not pin our Faith upon any of their sleeves, nor follow them but as they follow Christ; the written Word is the alone rule, *Mat.* 15. 9. *Deut.* 12. 32.

Q. But will this Rule hold good in all cases, temporal as well as spiritual, buying and selling, governing and being governed?

A. I know not the case in which it will not hold, for the holy Scriptures

ptures are able thorowly to furnish a man for every good work, 2 Tim. 3. 17. and a King is bound by the exprefs Law of God to have a Copy of the Law of God by him, so to direct him in his whole duty, that he turn not from Gods Commandment, neither to the right hand nor to the left, Deut. 17. 18, 19, 20. and so likewise must every inferior person know how to discharge his duty by the direction of the same word, Deut. 4. 2. Josh. 1. 7, 8. for a mans obedience, where the Law of Nature most binds him, is to be but in the Lord, Ephes. 6. 1. the which duties can never be regularly performed but by the knowledge of the will of God, which whosoever will attain, must acquaint himself with the Word of Truth, the holy Scriptures, Psal. 119. 9. and 105, 130.

Q. What is the duty of Prayer ?

A. First, To ask according to the Will of God. Secondly, Take heed that you have no iniquity in your hands, nor the love of it in your hearts; but see that they be purged from all designe of serving it, if you would be heard. Thirdly, Be sure to go with a merciful forgiving heart. Fourthly, Pray frequently, and cease not till an answer comes. Fifthly, Believe or rest upon the Almightyes grace, and compassion through Christ, for to hear and answer you, 1 John 5. 14, 15. Isa. 1. 15, 16, 17, 18. Psal. 66. 18. Mat. 6. 12, 14, 15. 1 Tim. 2. 8. Jam. 5. 16. Luke 18. 1, to 9. John 16. 23, 24. Jam. 1. 5, 6, 7.

Q. Who are to be cast out of the Church ?

A. Obstinate and scandalous sinners, Mat. 18. 15, 16, 17, 18. 1 Cor. 5. 4, 5.

Q. Are such to be received into the Church again or not ?

A. Yes; they are to be received again with all love and tenderness, if they repent, 2 Cor. 2. 5, 6, 7, 8.

Q. What is Repentance ?

A. It is an unfained turning from all ungodliness and unrighteousness, in all things to please the Lord.

Q. Doth not Repentance consist in great sorrow and humblings ?

A. So much sorrow and humiliation is necessary as will bring our hearts to search out the Will of God and do it; for that is the great end and use of godly sorrow, to work the heart to that hatred of sin, and that watchfulness, care, and sence of the evil of it, and danger of falling into it, that we may be preserved from it for time to come, and

and have our hearts and wayes brought into a sincere obedience and conformity to the will of God.

Q. Will you now before you conclude, give your sence of God, and of his wayes, how we are to judge of him and them, according as was hinted in the beginning? Make those things plain, for in those general tearms all men will subscribe to what you say.

A. My meaning is, That whatsoever the Scriptures do attribute to God, which holdeth forth excellency and glory, as these, Power, Justice, Holiness, Wisdom, Knowledge, Truth or Faithfulness, Sovereignty, Eternity, Infiniteness, Omnipresence, Omniscience, or the like; they are to be understood to be so perfectly the nature and being of God, or which is all one, they bear so perfect an accord with his matchless being and goodness, that he can neither decree nor act at any time contrary unto them; but what ever he decreeth or doth, bears a perfect accord with these glorious Attributes altogether. But when any thing is spoken of him which argueth frailty, or imperfection, these must be understood with great caution and restriction; as namely, Wrath, Hatred, Repentance, or any passage that implieth want of Knowledge, these cannot be properly attributed to God at any time, but do or must refer, or be referred to some works that God doth, that have some circumstances at least in them, either for matter or manner, which if done by man would argue evil, weakness, or imperfection in him, but impossible it is that they can proceed from imperfection in God.

Q. Do you call Repentance imperfection? is it not a fruit of grace and a good work to Repent?

A. Although it be good and necessary for man to repent, yet it argueth imperfection in him; for if he had done nothing amiss, he need not nor ought not to repent: but for the Lord, he can do nothing that is evil, and therefore need not nor cannot repent, *Gen.* 18. 25. *Psal.* 5. 4. *Numb.* 23. 19. and any word implying any such weakness in God, is spoken for our sakes, the Lord stooping down to our infirmity, that we may the better understand him.

Q. What think you of Gods Decrees?

A. First, I believe them to be in Gods purpose determined according to his infinite Wisdom and Counsel, before the world began, *Ephes.* 1. 4, 5, 9, 11. 2 *Thess.* 2. 13. And secondly, I believe them to be as unalterable as God himself, *Psal.* 33. 11. *Mal.* 3. 6.

Q. Think

Q. Think you we may not go too far in searching into the Decrees of God?

A. Yea doubtless, if we go farther than the Scriptures have revealed his mind, *Deut.* 29. 29. But for his Decrees or Purposes, which are all one, of Election, Reprobation, Salvation and Condemnation, these are parts of his Revealed Counsel, and may be looked into, and must, if we must look into the Mysteries of the Gospel; for certain it is, that he doth nothing in time, nor saith any thing in his Word, but what beareth a perfect accord with his eternal and unchangable Decrees. The Promises of the Gospel do tell us who are Electèd to Salvation, and the Threatnings do likewise tell us who are Reprobated to Destruction; for God doth not Reprobate one sort of men and Threaten another, nor Threaten one sort and Punish another.

Q. Who are electèd to Salvation?

A. Those that in truth believe, and are truly sanctified by the Spirit, *2 Thess.* 2. 13.

Q. Are persons chosen and made Believers, because they were chosen first? or being found in a state of believing, are they, as such, chosen to Salvation?

A. I know no Text of Scripture that saith that any are chosen any other wayes than they are in Christ, Believers, Saints, or Godly, or fore-seen so to be, *1 Pet.* 1. 2. *Ephes.* 1. 4. *Psal.* 4. 3.

Q. But are not persons made Believers by grace? or hath any man more than is freely wrought in him by the Spirit of God?

A. No man is more or can be better than the Spirit of grace maketh him; yet doth it not follow hence, that grace is conferred on any man partially or irresistibly, or that any unbelievers do want sufficient supplies of the Spirit of Grace to inable them to believe, as hath before been proved.

Q. Who are Reprobated to destruction?

A. Such as turn the Grace of God into wantonness, remaining in unbelief when the truth is made known to them; resisting it for want of love to it; not suffering Christ to dwell in their hearts by Faith, but preading on him through the love of iniquity, *Jude* 4. *2 Thess.* 2. 10, 11, 12. *Heb.* 10. 26, 27, 28, 29. *John* 3. 18, 19. These Texts with many others, do declare that such men are reprobated, and for such causes only.

Q. But where the Spirit of grace is extended, it is able to cure the
souls

souls of men of these sins and corruptions is it not, so that they shall not perish?

A. It is so, and it will and doth cure them that receive him; but he neither will nor doth cure those that continue to resist him, as Reprobates do to their own destruction, *Gen. 6. 3. 1 Pet. 3. 19, 20. Acts 7. 51.*

Q. *Is there any profit in the knowledge of the Doctrine of Election and Reprobation?*

A. Yea, great advantage; for he that continueth in Christ by unfained believing, is under the Promises of Election and Salvation, and cannot possibly miss thereof, *John 3. 15, 16. Rom. 8. 1. John 15. 24.* Secondly, In a state of unbelief and disobedience to the Gospel who ever is found, is under the threatnings of Reprobation and condemnation, and cannot possibly miss thereof, *John 3. 18, 19, 36. Coloss. 3. 3, 5, 6. 2 Thess. 1. 8, 9.* Now the knowledge of this is a blessed means to encourage and quicken men to believing and holiness.

Q. *Is not then the free grace of God the principal cause of Gods Election?*

A. Yes; unquestionably the free grace and love of God is the original cause of Redemption as well as of Election; and likewise of all the mercy the Sons of men are made partakers of in one kind or other from first to last; for there is nothing in the Creature that can be a cause to move God to be merciful, if his own infinite compassions did not incline him to extend grace and favour to poor sinners; yet will he extend his mercies upon us, by such means, and upon such terms as shall wholly agree with his own holy will and honour, *Tir. 3. 4, 5, 6, 7. 2 Tim. 1. 9, 10.*

Q. *Is not the foundation of God sure? the Lord knoweth them that be his, and so consequently them that are not his.*

A. Yea it is beyond all doubt, that there is no counsel, thing, nor thought, but it is perfectly fore-known to God; yet will it by no means follow, that his fore-knowledge of any thing is the cause wherefore it cometh to pass, *1 Sam. 23. 10, 11, 12, 13. Deut. 31. 21.*

Q. *Will the Lord give grace to save such men as he fore-knoweth will abuse it and perish?*

A. Yea, and that to so great a degree as might well prevent their

their destruction, 2 Chron. 36. 14, 15, 16. Isa. 5. 2, 3, 4. Ezek. 33. 10, 11. with many more Texts of like import.

Q *Wherefore doth the all-wise God do so, seeing he knoweth it will do them no good?*

A. For many reasons, but especially these two. First, his own rich mercy is, and will, by this means be exalted so high, that they and all men shall one day know, that his tender mercies would have prevented their ruine, *Psal.* 145. 9. *Ezek.* 18. 32. And secondly, That when they do come to perish, they may be altogether left without excuse, *Rom.* 2. 15. *John* 15. 22.

Q *Seeing these are the Counsels and Ways of the most High, what concerns me to believe and do, that I may be found in a state of acceptation before him?*

A. It eminently and in the first place concerns thee, in all plainness of heart, to search out the clear knowledge of his holy will in all things, and firmly to believe the same; for such a sincere Faith will interest thee into a state of acceptation with God, 1 Chron. 28. 8, 9. *Rom.* 4. 3. Secondly, Live by Faith, to bring forth the obedience thereof; and in this path thou canst not miss of Glory, 2 Cor. 5. 7, 8, 9. *Rom.* 16. 26.

Q *Open this Life of Faith with clearness in some main and principal points, for the safe direction of the soul in this path of peace and happiness.*

A. Carry the Truths of God so upon thy heart, that thy whole conversation may comport or agree with thy Faith; as for example, Consider God is in himself good and faithful, and therefore all his words are so also: however carnal sense may present them, yet are they of a most divine quality, *Pf.* 119. 127, 128, 138, 140. All his Commandments are good, and given for our good, *Deut.* 10. 13. *Psal.* 119. 165. And mind alwayes, that every saying of his is most true, *Prov.* 8. 6, 7, 8. Therefore when he threatneth sinners, he certainly intendeth their destruction unless they take warning and repent; and upon such terms as he hath promised to be gracious, he will never disappoint the hopes of any man; and when he directeth us to the use of any means, he meaneth to bless that means, if we use it for our saving good; and when he calleth us to come unto him for any favour, he intendeth the bestowing of it upon us; if we come to him for it: neither calleth he us at any time to any work, but what he meaneth to assist us in the doing of; no nor yet to
suf.

fer for Him or his Truth, but with an intention to afford us grace and strength to bear us up under them, as also to sanctifie them to us for good, and to deliver us in the best season. Therefore if thou wilt live by Faith, lay up these and such like truths in thy heart, to quicken thee to watch and pray, to resist sin and fly snares. And in all thy godly endeavours, exercise Faith in and upon the rich Grace of God, through the blood of Christ, for those supplies of grace which are needful to mend thy heart and life daily. And if thou run this race humbly, faithfully and diligently, thou mayest be as sure as thou art of thy being, to arrive at last at that Haven of felicity and eternal peace, where no sin, temptation or sorrow shall ever come to molest or trouble thee more : But if thou prize the pleasures of sin, thy interest or credit with men, thy ease or peace in the world, so high, as these things thou wilt not lose or hazard for Christ, or his Kingdom and the righteousness thereof ; then know that that Lake of fire and brimstone will be thy portion at last, from whence there is no redemption ; *And from which the good Lord deliver us, Amen,*



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